ΕΛΕΥΘΕΡΩΣΙΣ ΤΗΣ
Αληθείας.

TRVTH ASSERTED
BY
THE DOCTRINE AND
Practice of the Apoſtles, ſeconded
by the Teſtimony of *Synods*, *Fathers*, and
Doctors, from the *Apoſtles* to
this Day.

Viz.
That Epiſcopacie is
Iure Divino.

BY
Sir *Francis VVortley* Knight
and Baronet.

LONDON
Printed by *A. N.* for *J. K.* and *T. W.* and are
to be ſold at the White Horſe in
PAVLES Church-yard.
1641.

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by the Testimony of Synods, Fathers, and

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1661.

To the most High and Illustrious Charles *Prince of* GREAT BRITAIN.

SIR,

YOu set back the Clock of my age and make it day-spring, when it is past the mid noone of my life. I court my fancy in my observations of you. My first Love, my first Master, your Vnkle Prince *Henry*, whose name is, and ever must bee sacred to *Mars* and the Muses, whose memory is still precious to the World, justly was the Rivall and Competitour to Honour, with your glorious Grandsier *Henry* the Great, of *France* the greatest. In you deare Sir I finde the Character of them both, as if you were sole heire to both; and it joyes my Soule to see it. I had the Honour to gird the first sword about you, with this wish, that you might use it

in peace, like our Northern *Solomon* King *James*, and drawn, as that *Boanerges* the ſonne of Thunder, the glory of *France*, your Grandfather. When your Father (whoſe goodneſſe makes him glorious) ſhall be gathered to his Fathers, his Titles muſt as your Birthright deſcend on you; amongſt the reſt that which is κατ' ἐξοχὴν, Defender of the faith. This, as it is well worthy obſervation, was given by him who they ſay could not erre in *Cathedra, plenario Conſiſtorio & pleno Concilio*, to him who as ſome of his Succeſſors ſay even in that gave him the lye, who gave him the title; tis true twas an unkind requitall, but there was *Digitus Dei* in it, for it was like the ſelling of *Ioſeph* into *Egypt*, *felix ſcelus in eventu*, guided by that hand which cannot erre. It was a worke of great and high daring, a voyage wherein many of his Predeceſſours had ſuffered ſhipwracke, and ſir *Walter Rawleigh* obſerves the worke ſuited the man, and the man was made for the work: as *Nebuchadonezar* was for *Tyre*. Sure it is ſtrange that out of the ruines of good workes faith ſhould ſpring, & diſorder ſet all the Church in order, *Sed Deus eſt qui fecit, & eſt mirum in occu-*

lis

lis nostris. Sir, the Title is the most glorious your Royall father hath, and his Second is, that he is the best Friend living. It was a promise of the Prophets, that Kings should bee Nursing Fathers, and Queenes Nursing Mothers to the Church. And believe mee Sir, the words are Emphaticall, for the Fathers wisdome and power should provide for the childe *ad extra*, the mothers care *ad intra*; The fathers is and should be *protegendo, instruendo, promovendo, corrigendo*; The mothers in her Oeconomicks *pro victu & amictu*, Necessaries and Decency, and all with a Nurses affection. And I am so much *Irish*, that as they love, the Children the Nurse, and the Children their Nurses, and foster brothers as much or more then their own: such mutuall love wish I betwixt the Prince and the Church, and as that habit is acquired partly, and partly infused, So may God infuse that into your heart, and by many mutuall reciprocall actions may it become habituall. So shall the Church be happie in future, and you shall be glorious in your timely reigne, and blessed in your Successi-

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ons, by the glory and heate of the Sunne above, shall be requited in rich showers of blessing upon you and yours.

Poets are Prophets, or at least would be;
If I be one this is my prophecie:
Your name's no stranger to the Imperiall seate,
Our turn comes next, wee must have Charles *the*
(Great.

Your highnesses
most humble
servant,

FRANCIS WORTLEY.

To the well affected Reader, or otherwise.

PRuning and reformation I allow, but eradication and deformation I tremble to heare of, and hope never to see. God forbid that personall errors should destroy an Institution so ancient & sealed with the bloud of so many blessed Martyrs. Though Iudas die in the conscious nesse of his treason, yet an other must succeed him in his Bishoprick. As an obedient sonne to my mother the Church I wish her honour, and happinesse to the Common Weale, as a member of it, and that these two as Mercie and Truth may kisse each other, and in their unitie make the Soule and Bodie, the King and his people happie, so shall our Common-weale flourish, and our Church be glorious, and God even our own God shall blesse us: Peace shall be within our Walls, & plentie within our palaces.

I study Multum in parvo, and to put as much

as

as I can into a little room, and hope to give satisfaction to such as are not more addicted to their wills then reason, if mine deceive me not. However I have discharged the dutie I owe my conscience, and hope to finde the benefit of that, which is all I look for, and is sufficient to arm mee against the obloquies or misconstructions of those, whose hearts are ful of that, which their tongues must utter, or their hearts will breake with their Plerophory. I protest I have no end in it but Gods glory & the discharge of my own studied thoughts, & have therein conquered my inclination by the assistance of my reason grounded upon much more paines then the World holds me guiltie of. And thus satisfied I would not that succeeding ages should finde my name amongst those who consented to eradicate Episcopacie. For my part I had rather suffer the censure of the malevolent then to be thought to consent to that which my conscience approves not. If this excuse me for my writing, I am glad, If not, I have pleased my selfe in discharge of my troubled thoughts and conscience.

ΕΛΕΥΘΕΡΩΣΙΣ ΤΗΣ Α'ληθείας.

Truth asserted, *by the practice of the Apostles, confirmed by the Testimonie of Synods, Fathers, and Doctors from Christs time to this day.*

IN Discourses Rhetoricall men desire to shew the power of Nature improved by Art, which wee call Eloquence: in Logicall Disputes, the quickneſſe of apprehenſion, and the improvement of judgement. The one often makes a difference betwixt ſubtilties, and attempts to puzle Reaſon: The other rightly employed defines and ſettles a Truth obſcured by different falſities. In matters of Faith wee lay aſide reaſon, and yield to Scriptures truth, as other faculties of the body doe to their informer the Rationall ſoule, and as young Scholars to their *Ipſe dixit*. We believe therefore what neither ſenſe nor reaſon can make us to conceive.

I believe the Scripture to bee the ſacred Word of God: and what truth I find therein, I conceive it to be *Jure Divino*. My reaſon, I confeſſe, is bound, and

yield is in the point of Episcopacie, that it is *Iure Divino*, because I find for it so many *ipse dixit's* in sacred Writ. My judgment also is further strengthned therein by Reasons sufficient to settle humane belief.

Opinion, we define, *Hærens & dubia de veritate quorumvis in animo præsumptio*; A questionable and doubtfull presuming in ones conceit that a matter is true; And *Cognitio est rerum conceptarum per experientiam scientia*; Knowledge is a sure apprehension of the matters which we conceive by experience of their causes and undoubted grounds of truth; And Resolution is *Dubii depositio*, the abandoning of all doubting. I am past opinion, and acknowledge my selfe satisfied, and well resolved, that Episcopacie is *Iure Divino*: and am ready to give an account thereof: and endeavour so to doe in this Discourse. I will not ἀνθίστασθαι ἢ ἀντιπαρατάσσεσθαι, withstand and resist, or seek evasions, or subtle answers to elude Gods Truth. Nor doe I love ἀμφισβητῶν to be in suspense: having well weighed the truth here asserted, I finde cause to say μεγάλη ἡ ἀλήθεια, καὶ ἰσχύει, *Great is the force of truth, and hath prevailed.* To satisfie the World, what reason I have of this my confidence, I leave a Testimony thereof in this my discourse.

I define *Episcopum Presbyterum cum additamento superioritatis quoad regimen in Ecclesia*: A Bishop to bee a Presbyter, having an addition of superioritie for the government of Gods Church: his charge is to oversee the Clergie, and their flocks. The word I confesse in a large signification may be taken for a Major of a Citie: for hee is Over-seer thereof: In *Homer*

Ajax

Ajax is, ὁπόσκοπος τοῦ στρατοῦ, the Bishop or Ordeter of his Army: But our *Episcopus est Cleri & Gregis in sua Diœcesi*, Is Over-seer of his Clergie, and his flock, bounded within his own Diocesse. Hee is also called *Presbyter* an ancient, and therefore experienced and able to informe and direct.

As for the *inferiour Presbyter* or ancient, and *Diaconus* Minister or Servant, they are distinct and subordinate to the Bishop or superiour Presbyter, both in the New Testament, and in the practice of the first Centurie, and in all Ages even to this day. Let it not stumble any man that the *Apostles* sometimes terme themselves and *Bishops* by the title of *Presbyters*, they call themselves also *Diaconos*, Deacons, in a generall notion.

Our Presbyterians would have Bishops to be *Pastores jure divino*, *Præsides jure Ecclesiastico*, *Principes jure humano & Diabolico*, Pastors by Gods Law, Presidents by Ecclesiasticall Law, Lords by humane and Diabolicall law. How faultie this assertion is, let my following Discourse testifie.

Our Bishop is a Presbyter or ancient Pastour set in eminent superiority over the Clergie and their flocks with a relation to the government of them in matters Ecclesiasticall. And such I say the Apostles instituted, and to them gave a charg how to demean themselves. A perpetuall Succession hereof by practice hath continued from Christs Apostles to this day.

Now for *Ius divinum*, I take that to be of Divine Right which is warranted in sacred Scripture *de credendis & agendis* in matters to be believed or done.

Let this ſerve for the preſent, it wil be more enlarged occaſionally in ſome part of this treatiſe. Only here I adde, that μέθοδος Ἀποστόλων the practice of the Apoſtles, which never was queſtioned or excepted againſt, and is recorded in the canonicall Scripture, hath in it *Ius Divinum*, and ſhews what is of divine right *de facto*.

Obiect. Theſe things being premiſed, I proceed to *Obiections* againſt my Aſſertion, and *Anſwere* unto each of them particularly.

Eminent ſuperiority, & Lordly authority over their people is that which the Lords of the Gentiles may & do challenge & practice, as their due, *Iure humano*, by humane right. Therefore, κατ' ἀντίθεσιν, by law of things oppoſite, eminent ſuperiority and Lordly authority over the Clergie & the people of God is that which Biſhops ought not to challeng or practice *Iure Divino*. For proofe hereof ſee *Mat.* 20. 25. 26. The Princes of the Gentiles *Dominantur*, Lordly rule over them, but you *non ſic*, not ſo, or, it ſhall not bee ſo with you. And 1. *Pet.* 5. 2. 3. Feed the flock of the Lord taking the over-ſight therof not by conſtraint, but willingly, not for filthy Lucre, but of a ready minde, neither as being Lords over Gods Heritage.

Anſw. To this I anſwere, that the meaſure of domination, not the matter lies in the word [*ſic*] and ſo is expounded by the words aforegoing, not by conſtraint, but willingly, not churliſhly or covetouſly, not as though ye were Lords domineering over them, but that yee may be enſamples to the flock. *Non herile aut Regale imperium exercentes, ſed paſto-*

paſtorali ſuperioritate, & paterna gubernatione utentes, Not exerciſing a maſterlike or Kingly command, but uſing a paſtorall ſuperiority and fatherly government. And ſo this rather (as I conceive) confirms ſuperiority and Epiſcopacy then deſtroies them. For the word *ſic*, ſo, takes not away the legality, but qualifies the power given, by ſaying, let it be uſed *ſic*, ſo. This I prove to bee the meaning of the Apoſtle by this argument.

The practice of the Apoſtles is not contrary to Chriſts and their Doctrine, and the ſenſe thereof: But the Apoſtles did practiſe eminent ſuperiority, and ſuch lawfull authority as Chriſt forbids not, over the Clergie and flock, and inſtituted ſucceſſors. Therefore their doctrine allowed the ſame. And ſo that cannot be meant by the words above, which is pretended: *viz.* that there ſhould be a *parity in the Clergie*, and that *Epiſcopacie* is *Dominium in Clerum*, a Lordly rule over the Clergie, and κακλῶ ἐξουσίαν an uſurped authority.

The ſucceſſors which they inſtituted are warranted by Chriſt, when hee ſaid, I am with you to the end of the world: that is, I am with you, whilſt you live, and with ſucceſſors in your ſtead governing and teaching the Church to the worlds end. Hence it was that the Apoſtles ordained Biſhops to ſucceed them, ſo did the ancient Fathers in the purer times. This courſe continued ever ſince.

The practice of the Apoſtles was in a ſuperiority above others of the Clergie: and to the Biſhops whom they conſtituted to ſucceed themſelves in place over the Clergie, they gave a ſuperior authori-

ty: neither did they either practise, or ever mention that parity in power, which the presbyterians so much endeavour to introduce. And therefore the Apostles never understood the words as these men doe, *viz.* that they should disallow of Bishops in superior authority above other of the Clergie.

To make the practice of the Apostles more evident, I appeale to Saint *Paul*, who gave to *Timothy* and *Titus* Episcopall power. To the one in *Ephesus*, to the other in *Creet*.

Now to cleere this, let us first cleanse the spring head, and then the streames will run cleare down to the after times. I have to his end above defined *Episcopum* a Bishop: if we observe what he is, then shall we evidently see, whether Saint *Paul* did institute such a calling or no.

Of *Civill Bishops* I speake not: but of *Spirituall*. A *Bishop* of this kind I defined to be *Presbyterum cum additamento superioritatis quoad regimen in Ecclesia*: he governs the Clergie and their flocks in spirituall matters. Bishops of this Kind Saint *Paul* did institute. He made *Timothy* and *Titus Episcopos Cleri & Gregis quoad regimen in Ecclesia*, Bishops of the Clergie and their flocks, and to have Ecclesiasticall government over them: whereas before they were but Presbyters, or Disciples brought up under him. By this institution were other Presbyters made subordinate to them in governing and teaching the Church. Which to prove I thus argue.

He that is ordained, and so ordained that hee hath power *Constituere Presbyteros per civitates*, to ordain presbyters in every City, is greater then those, who

who have no ſuch power in their Cities or Churches: and thoſe who may correct, what is defective, are ſuperiour to thoſe for whom matters defective are corrected. But *Titus* and *Timothy* had ſuch power given them, and did ſo correct things defective, and none of the *Presbyters* had the ſame from the Apoſtles. Therefore I conclude undeniably that *Titus* and *Timothy* were ſuperiors as *Biſhops* over their Preſbyters in their ſeverall charges and Diviſions, *viz.* *Titus* in *Creet*, and *Timothy* in *Epheſus*.

That they had this power given them by *Paul* appeares 1. *Tim.* 5. 22. Lay hands ſuddenly on no man. *Tit.* 1. 5. For this cauſe I left thee in *Creet*, that thou ſhouldſt ſet in order things which are wanting, and ordain Elders in every City, as I had appointed thee. If any other in theſe Churches could have ordained Presbyters, why was *Timothy* ſent to *Epheſus*, and *Titus* left at *Creet* for this very purpoſe. And if the *Cretians* and their Presbyters could have ſet in order things defective, what neede was there that *Tit.* alone ſhould have this commiſsion.

Saint *Jerom* himſelfe, who was accounted no great friend, but rather harſh againſt Epiſcopacie, in his Epiſtle to *Evagrius*, *pag.* 329. gives us this as a diſtinction, κατ' ἐξοχὴν, remarkable betwixt a Presbyter and a Biſhop, ſaying, *Quid facit excepta ordinatione Epiſcopus, quod non facit Preſbyter?* What doth a Biſhop, except the ordaining of others, which a Presbyter doth not? And it is worth the obſervation that the ancient Father and great Champion for the bleſſed Trinity *Athanaſius* hath in his ſecond Apologie, *viz.* that *Colythus* a Presbyter of the Church of *Alexandria* had

had constituted Presbyters, but what became of them? *Rescissa est hæc ejus ordinatio, & omnes ab eo constituti in laicorum ordinem redacti fuere*, The ordaining of others by him, was made invalid, and they who were ordained by him, were degraded and made Laicks.

So then you see that Bishops are in this *eminemer superiores Presbyteris*, eminently superior to Presbyters, having power *affirmative* and *negative* by the opinion and practice of the ancient Fathers. This confirms what the Apostles had taught & practised, and appointed others in place above the ordinary Presbyters to do.

Now I come to shew a second difference betwixt a Bishop and a Presbyter, and wherein a Bishop hath, *eminentem superioritatem*, a cleere superiority above a Presbyter, That is, *excommunication*, and was called *Mucro Episcopalis*, the Episcopall weapon, and was a power given to Bishops successors of the Apostles, and was ever practised by them. This appears in that an account of it was and is expected at their hands, as is manifested by the quarel, which our blessed Saviour had against the *Angell* of the Church of *Pergamus*, namely, that he suffered some of his Church who held the doctrine of the *Nicolaitans*; and against the *Angell* of the Church of *Thyatira*, *viz.* That hee suffered the woman *Iezabell* to teach and seduce the people. By this it is apparent that Christ expected they should doe, what they had by their places power to doe; namely, that they being Angells of their Churches (whom I affirme to bee also Bishops therof, and successors to the Apostles, as is sufficiently

ly proved by *the most reverend and learned Arch-bishop of Armach*, and by *Beza* himselfe called *censura*, men in place above others) should *hæreticos coercere & ex Ecclesia ejicere*, Keepe under Heretikes and cast them out of the Church.

If here it be objected, that wee must not argue from darke and mysticall places of Scripture, such as the Apocalypse. I answere, that I argue from a plain place, and from the plain words, and direct scope of the place, & not the mystical sense or interpretation. Neither can we here admit of that distinction, that *Angelus* is in this place to bee taken collectively *pro tota Ecclesia*, for the whole Church. For I conceive that there is not a word in the Scripture, but hath its weight: and was it not as easie to have said [*Ecclesiæ*] as [*Angelo Ecclesiæ*] if [*Angelus*] had not something more in it then [*Ecclesiæ*.] And why not *Angelus Ecclesiæ*, but *Angelus Ecclesiæ*, The Angell the Church, but the Angell of the Church, if it had beene to be taken collectively? But the tearmes be distinct and of a different force, like those, *panis Domini*, the bread of the Lord, and *panis Dominus*, bread representing the Lord. *Object.* *Answ.*

Besides, to return to *Timothy* and *Titus*, they are injoyned to command others *ne diversa docerent*, not to teach other doctrine, and *obturare ora deceptorum, & hæreticos rejicere*, to stop the mouthes of deceivers, and to reject Hereticks. These things were commanded them, and an account accordingly exspected of the performance thereof: which manifestly proves that every Church had his *Angelum*, who

had Episcopall authority and jurisdiction eminent above other inferior Clergie-men: And not many Angels in each of these Churches all of equall authority and place. Or at least the Angell in each of the seven churches was so absolute in his power, that he was [illegible], chief Governour, the Presbyters assistants to him: he a spirituall Justicer and of the *Quorum*, they of the Counsell.

The difference also of Episcopal authority from that of Presbyters appears, in the cause of excommunication: where there was an appeal to the Synods, which either confirmd them, or dissolved them, but none to the people, none to the presbyters. This is confirmed by the ancient *Councill at Nice* Can. 5. and *at Antioch* Can. 6. And *Ierom* himselfe writing to *Riparius* concerning *Vigilantius* an Hereticall Presbyter, is angry that the Bishop under whom he was, did *acquiescere eius furori, & non virga Apostolica, virgaque ferrea vas inutile confringere, & tradere ad interitum carnis, ut spiritus salvus fiat*, Did quietly give way to his fury, & not rather break in pieces that unprofitable vessell with his Apostolike staffe and rod of iron, and deliver him up to the destruction of the flesh, that his soul might be saved.

And it seemes strange to mee that any should think, that our blessed Saviour his Excecutors, Administrators, and assignes knew not the meaning of his will and Testament, as well, as wee in these dayes. Christ who ascending into Heaven gave guifts unto many, would not deny this guift so necessary. Hee, I say, giving supereminent guifts to his Apostles *ad fundandam Ecclesiam*, for the foun-

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ding his Church, would not deny to their ſucceſſors thoſe, which were neceſſary *Eccleſiæ fundatæ*, to the Church being founded: and ſo neceſſary that nothing more concerneth the Church. Would he not, or could he not informe his Truſtees how he pleaſed to have his Church his houſhold governed in his abſence? To ſay he would not, is derogatory to his wiſdome and goodneſſe; to ſay he could not, to his Almighty and Sovereigne power.

I therefore conclude theſe 2. points.

1 That Ordination of Presbyters was left to *Titus* and *Timothy*, as to men of higher place and authority, and not to the Presbyters who were of inferiour degree.

2 That the power, given to the Angells of *Epheſus* and the other Churches, puts a difference of ſuperiority and eminence betwixt a Biſhop, and an ordinary Presbyter, and others the teachers of the Churches, and gives them commiſſion *præ cæteris tam Clericis quam Laicis*, above others both Clergie and Laity, yea a coercive and caſtigative power.

Further they object and ſay. That Epiſcopacie is not *Iure Divino*, becauſe Chriſt did not command it in the Goſpell. *Object. 2.*

To this I anſwere. That *Jus Divinum aliter ſe habet in rebus credendis, aliter in agendis, aliter in rebus fidei, aliter in rebus facti*. There is a difference of Divine right betweene matters to bee believed, and matters to bee done; betwixt matters of faith, and matters of fact. In matters of faith there muſt be *textus manifeſtus, aut convincens deductio*, a cleere text, or a ſound conſequence. As for ex- *Anſw.*

ample. In the beginning God made all things. Here is *textus manifestus*. But there is only *convincens deductio*, concerning the mystery of the blessed Trinity: for the Trinity is proved not by an expresse Text, but by convincing deductions out of sacred Scriptures; as thus.

There came downe at the Baptisme of Christ the Holy Spirit in the form of a Dove, and a voice was heard saying, This is my beloved Son, in whō I am well pleased. Here wee find the Spirit in the form of a Dove: There is heard a voice: And Christ is seene in the water. We know both by the sacred Scriptures and by the light of nature, that there is but one God: and that from one all things are, and that in one they terminate: and that there is *aliud medium copulans primum & ultimum*, one between both coupling the first and the last. Seeing also we reade that there is a Father, a Son, and a Spirit, and that there is but one God, we hence infer by necessary deduction, that there are three persons and but one God. Besides this deduction is further confirmed by that place οἱ τρεῖς εἰσιν, These three are one: which in some sort is *textus manifestus*, a cleere text.

Now a matter of fact may be inferred to bee *Iure* Divino (as I suppose) if I prove,

1 *That the same fact was the practice of the Apostles.*

2 *That it is analogical to the institution of the Church of the* Jewes, *which was setled according to Gods appointment by the mediation of Angels, by the Ministery of* Moses *and* Aaron.

3 *That*

3 *That it is pointed at and insinuated in the New Testament.*

4 *That it hath successively continued since the Apostles time. And as elsewhere, so particularly in* Britain.

If these points can bee proved concerning the fact (*viz.* Government by Bishops) in question, I hope that none will deny it to be *Jure Divino*.

Now for proofe and confirmation of my Tenent, That Episcopacie is *Iure Divino*, I will prove these points, and then say something more concerning the practice of some other Churches.

Of the first point.

1 *Saint* Paul *the Apostle and Doctor of the Gentils gave power and authority to* Titus *and* Timothy *ordinare dignos*, to ordain men worthy, and to examine such as were faulty, to reprove and discharge such as were guilty, and did ἑτεροδιδασκαλεῖν, teach other Doctrine, and were offensive to the honour of their callings, and to cherish such as did well. These things are evident in the Epistles of *Paul* to *Timothy* and of that to *Titus*. From *Pauls* practice of superiority over these two, and from the institution of *Timothy* and *Titus* to be Bishops, the one of *Ephesus*, the other at *Creet*, I prove Episcopacie to be practised by the Apostles. To make which good thus I argue.

If Saint *Paul* himselfe practised an eminent superiority, and in the Epistles alleadged gave all that power, which of right Bishops challeng, or doth belong to the definition of a Bishop, to *Timothy* and *Titus*, tnen *Paul* himselfe did not only practise Episcopacie, but did also constitute and institute them Bishops. But *verum prius*, ergo *& posterius*.

That he had ἐπισκοπὴν, a Bishoptick as the other Apostles had, *Act.* 1.20. & did diligetly run his course therein, no man will deny. And that he gave power to *Timothy* and *Titus* (the same which himself had)

1 To ordain,
2 To convent,
3 To punish,
4 To reward *duplici honore*! with double honour, the Epistles alledged doe sufficiently prove. Therefore *Paul* himselfe practised superiority, and constituted *Timothy* and *Titus* Bishops in place superior to Presbyters, whom they had authority to ordain, convent, punish, and reward.

Object. If they further object, That the Presbyters with their President may doe the same, even all things which are commanded *Timothy* and *Titus*, and therefore these things were spoken to *Timothy* and *Titus* and to their Presbyters collectively in the persons of *Timothy* and *Titus*.

Answ. I answer, this is *petere principium*: this evasion I formerly took away. And now further I argue. Such as the charge is, such is the power: but the charge is personall, that is, given to *Timothy* and *Titus* particularly; and therefore the power and authority given is personall: to them for their time, and to their successors in place after them; and not to them and the Presbytery collectively: nothing in places where such charge is given doth intimate the Presbyters or Deacons interposing themselves in these Episcopall actions with *Timothy* and *Titus*. If they will have these priviledges and performances to belong to their

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President, they must plead them due to him as he is successor to *Timothy* and *Titus*: and so hee is in effect (if you give him continuance in his place) a Bishop indeede; the bare name of President cannot make him of a different calling from a Bishop, when as he acteth the part of a Bishop in all points by Saint *Paul* prescribed. The practice of all times, especially of the first Century warrants not a monethly or yeerly President doing nothing for ordination, convention, punishment, & reward without the advise and consent of a company of Presbyters: but it allows Bishops superiority to presbyters, and Presbyters to Deacons: Yea, it placed Bishops as successors to the Apostles, as were *Timothy* and *Titus*; and Presbyters and Deacons subordinat to Bishops, as to the Apostles, whilst they lived.

Saint *Ignatius* the next Bishop to *Evodius*: Hee received Episcopall charge from the Apostles: and writing to them at *Antioch*, when hee was carried prisoner to *Rome*, useth these words to the Laity, *Obsequium præbete Presbyteris & diaconis*, Be yee obedient to your Presbyters and Deacons, and addeth to the Presbyters, *pascite gregem apud vos, donec Deus ostendit* τὸν μέλλοντα ἀρχεῖν ὑμῶν, feed the flock under you, untill God shew who shall bee your governour: and hereby establisheth superiority to Bishops, and enjoyneth the Presbyters obedience. The same Father in an Epistle to the *Ephesians* acknowledgeth ONESIMVS (named often by Saint *Paul*) to be their Bishop, & exhorteth them saying, ὅθεν ὑμῖν πρέπει συντρέχετε τῇ τοῦ ἐπισκόπου γνώμῃ, as it becomes you submit your selves to your Bishops advice

Epist. ad Antioch.

vice. Thus here wee finde Saint *Pauls* charge and ordination obſerved and followed by *Ignatius*, who lived in the firſt century, and whoſe worth and authority clouds of witneſſes doe confirme.

In the ſame journey he writes to the Church of *Smyrna* and ſalutes their Biſhop by name, and exhorteth the flock, ὁμοθύμως ἀκολουθεῖν, ὡς Ἰησοῦς Χριστῷ τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις, to follow their Biſhop as Jeſus Chriſt did his Father: and the Preſbytery, as the Apoſtles. The Biſhop here ſpoken of was *Polycarpus*, as *Ireneus* his ſucceſſor affirmes: with whom *Ireneus* was *contemporaneus & multa accepit ab illo de Sancti* Ioannis *vita & converſatione*, contemporary, and by whom *Ireneus* was informed in many things concerning Saint *Johns* life and converſation.

In the life time of *Trajan* the Emperour, Saint *John* returning from his baniſhment out of *Pamos*, where he wrote his Revelation, ſummoned the ſeven Biſhops, who are conceived to be thoſe named in the Apocalypſe the Angells of the ſeven Churches, and uſed their miniſtery for ſetling and ordering his own Metropolis of *Epheſus*, and the other Churches in *Aſia*, as the ancient Greeke Records found in the Library of *Photius* teſtifie. Concerning his Apoſtolicall ſuperibrity and practice of conſtitution and ordination of Biſhops is frequent mention in *Ireneus*, *Euſebius*, and *Jerom*.

So then, by that which hath been ſaid, wee ſee that Epiſcopacie is κατὰ θεσμὸν Ἀποστολικὸν, warranted by the practice of the Apoſtles, becauſe that *viventibus*, *viden-*

videntibus, constituentibus, confirmantibus Apostolis *& viris* Apostolicis, *patribus & Doctoribus testantibus*, The Apostles and Apostolike men being alive, seeing it, appointing it, and confirming it, and the Fathers & Doctors being eie witnesses thereof, There were these three distinct degrees in the Clergy, Bishops, Presbyters, Deacons.

Now to the second Point. That *Episcopacie is analogicall to the institution and constitution of the Church government of the Jewes in the old Testament*: Which *Moses* as a Prince did establish by Gods appointment in the wilderneſſe, and which continued in force till the veil of the Temple was rent, and the Gentiles became heirs to *Abraham*, and the promises made to him, were made good to us his heirs by faith and adoption: Because the Iews, *Abrahams* heirs according to the flesh, by their own default & disobedience forfeited their interest in that conveiance of inheritance, which they claimed from their Father *Abraham* by the evidences registred in *Moses* and the Prophets. Episcopacie and subordination thereunto, I say, holds Analogie and a kinde of proportion with the Jewish Church government. For God in it appointed an *High Priest*, *Priests and Levits* subordinate one to the other, Such is the subordinatiō of the three degrees in the Clergie in the new Testament Church. This subordination of the Christian Church Saint *Ierom* neere the end of his Epistle to *Evagrius* observes, and says, *Scimus traditiones Apostolorum sumptas de veteri Testamento. Quod* Aaron *& filii ejus atque Levitæ in Templo fuere, hoc Episcopi, Presbyteri & Diaconi* *The second point.*

ſibi vendicant in Eccleſia, ſcil. *Chriſtiana*. The orders delivered to the Church by the *Apoſtles*, were taken out of the *old Teſtament*. The ſame ſubordination which was ſeen in Aaron, *his ſons*, *and the Levits*, now appeares in the Chriſtian Church, in our *Biſhops*, *Preſbyters*, *and Deacons*. This proportion is made undenyable by Saint *Jude*, who chargeth ſome with the gain-ſaying of *Koreh*. Now there can be no gain-ſaying like that of *Koreh* in the Chriſtian Church, except there be diſtinction & ſubordination of ſuperiours and inferiors in the Clergie, as there was: and was gain-ſaid by *Koreh* and his complices, deſirous of ſuperiour honour, and of higher degrees and places, then they had a calling unto. Here then you ſee that God would have a proportion of Church-government betwixt the Old and New Teſtament.

It is further worthy the obſervation that both the *Church and Common-wealth* of the Jewes had in their government a kind of proportion eſtabliſhed by God. For as the Church was *Monarchicall* in Moſes, *Ariſtocraticall* in ſome ſelect Prieſts and Levits governing under *Aaron*, and *Democraticall* in the reſt of the Prieſts and Levits: So was the Common-wealth *Monarchicall* in *Moſes*, *Ariſtocraticall* in ſome ſelect Princes of each Tribe governing under *Moſes*, and *Democraticall* in the reſt, and in the whole body of the people. Such is the proportion betwixt our Church and Common-wealth, and ſuch hath it beene from the firſt foundation. This will, I hope, appeare, when I come to ſpeak of the ſucceſsion in our Church. And what kind of government thus ſutable to that of the Jews, is in any

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one Church, may be in all Churches: namely, *all degrees of men* subordinate to their *Princes*, and all the *Princes or Kings* subordinate to *Christ*, without having any King on earth *Head* over the rest: as all *degrees of men* in the Churches were subordinate to the *Apostles*, and the *Apostles* going to severall and far remote Nations were all equally subordinate to *Christ*, and no one of them Head over the rest.

To conclude then, seeing the Constitution of Episcopall government is so agreeable to that which was most absolute, and was established by that wisdome, that no other Common-wealth and Church ever was; as one observes, *Dictante Deo, constituente Mose*, God ordaining it, and *Moses* putting it in practice: Why should wee endeavour to alter it? Such an attempt might prove with us, as it did with the people of *Capua*, when *Pacuvius* saved the Senators. It is held an axiome among *Architectors*, that it is scarce wisdom to pull down one of the mayne posts of a building, especially so ancient, except another be setled and fixed, which we are sure is right and fitted to our purpose: which yet for all the workmans skill may have a private flaw in it, which cannot be discovered by the most skilfull: and so may the building fall on the builders head.

Thus much for the analogie and proportion betwixt Episcopacie and the Church government of the Jews.

Now in the third place wee come to prove *that Episcopacie was pointed at, and in some sort deciphered in the New Testament.* What I produced before concerning *The third Point.*

cerning the authority of Ordination, convention, puniſhment, and reward, put upon ſome ſpeciall perſons, may ſerve ſufficiently to this purpoſe: yet ſome thing more *I* will here adde. Bee it ſo, that when the Apoſtle ſaith, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ, *If any one deſire the office of a Biſhop, hee deſireth a good work* that this is ſpoken of an inferior Biſhop, or Presbyter, who is an Overſeer of the people committed to his charge, as well as of a Biſhop Superiour, who hath the overſight of the Clergie and people: yet will it follow, that if the office of an inferiour Biſhop or Over-ſeer of his flock bee a good work (as indeed it is) then much more they, who firſt have laboured in that painful harveſt, and afterward in their elder yeeres are advanced to the Superiour Biſhops office of Over-ſeeing the Clergie, of ordaining, conventing and the like as above, undergoe and performe καλὸν ἔργον κατ' ἐξοχὴν, *A good work of greater eminencie and more notable.* For certainly there cannot be a more bleſſed worke, nor more holy calling in the Clergie, then to ſucceed the glorious Apoſtles, and Martyrs in their places and callings, as heires doe their parents in their eſtates and poſſeſſions, and to deliver and teach ſacred Doctrine to faithfull men, who ſhall bee able to teach others alſo: as Saint *Paul* bids *Timothy*, 2 *Tim.* 2.

To this purpoſe, S. *Auſtin* upon that, *Pſ* 44. or as we have it, 45. *Pro patribus tibi nati ſunt filii*, Children ſhall riſe in ſteed of their Fathers, ſaith: *Patres miſſi ſunt Apoſtoli, pro Apoſtolis filii tibi nati ſunt, conſtituti ſunt Epiſcopi. Hodie enim Epiſcopi qui ſunt per totum orbem,*

orum, unde nati sunt? Ipsa Ecclesia Patres illos appellat: Ipsa filios genuit, & ipsa illos constituit in sedibus Patrum: The Fathers sent to us were the Apostles, insteede of the Apostles; the sons which were appointed are Bishops. For at this day the Bishops in all the World, from whom did they arise? The Church it selfe calls them Fathers: shee her selfe begot these Sons, and shee her self hath put them into the seats of the Fathers. Here yee see the succession of Bishops proved plainly by Saint *Augustin*, as before by *Ireneus*, *Eusebius*, *Ignatius*, and a cloud of witnesses, who sealed their witnesse with their bloud, and are those whose robes are washed in the bloud of the Lamb, and who shall shine more brightly then the Cynosure amongst other starrs of Heaven.

Besides all the witnesses and proofes already brought, I will produce one text more to prove Bishops to bee successors of the Apostles *Jure divino*. In that great Synod Act. 1. where were assembled the eleven Disciples, and ὄχλος ὀνομάτων *fere centum & viginti*, other persons believers 120. Saint *Peter* moved the consideration of an election of one in the place of *Judas*, and urgeth two places of the Psalmes, as prophecies, which must be fulfilled, *Psal.* 69. 26. and 109. 8. There the Holy Ghost prophesied by the mouth of *David* concerning *Judas*: *Let his habitation be void, and let no man dwell therein*: καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος, *and let another take his Bishoprick*. Mark wee well the words, and grant wee these two assertions.

1 *That no man will say that there is a* Tautologie *or*

Vaniloquium *in the words of ſacred Scripture, or that any word may be altered or can be bettered.*

2. *That the Scriptures ſhould be underſtood, as neere as we can, literally, and as the plaine ſenſe of the place will beare, and ſo as may ſtand with the Analogie of other Scriptures.*

Theſe things being granted, I thus argue. That which the ſpirit of God by the mouth of a Prophet hath foretolde, and the bleſſed Apoſtles in a Synod have ratified, that is an undeniable truth, and may pleade its *Jus divinum*. But *David* did foretell by the inſpiration of the Spirit of Prophecie, that Epiſcopacie ſhould ſucceed Apoſtleſhip, and the Apoſtles ratified it in their Synod. Therefore Epiſcopacie ſucceeded the Apoſtleſhip, *Jure divino*. It is not any other word which is attributed to *Matthias* place, but ὁμολογουμένως, a *Biſhoprick*: and hee ſucceeded *Judas*.

Object. If any here object, that *Matthias* had ὁμολογουμένως, the Biſhopricke of *Iudas*, ſo that *Judas* his Apoſtleſhip is there call'd a Biſhopricke in a generall notion, as it imports an office or charge. And that therefore *Epiſcopacy* did not ſucceed *Apoſtleſhip*, but both of them were of right attributed to the 12 choſen by Chriſt, and both given to *Matthias*, who ſucceeded *Iudas*.

Anſw. I anſwer. Suppoſe this be granted, it maketh much more for what I intend. For firſt, if they be *termes of ſo neere affinity*, that they ſerve to expreſſe one and the *ſame office* in a different regard: then it followeth, that in regard of their affinity, the one may more eaſily ſucceed in the other place; for where there is a likeneſſe of nature, there is *facilior tranſitus*, an eaſier change of one thing into another,

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as of aire into fire, becauſe of their agreement in the quality of heat. Secondly, Seeing the terme of *Apoſtle* was by thoſe and after-times in ſome ſort *appropriate to ſome few*: it remayned that the other *terme*, *viz.* *Biſhop*, ſhould be left and turned over *to their ſucceſſors*. And with reſpect to this, *Matthias* is expreſly ſaid to ſucceed in *Judas* his Epiſcopacie: and the *chiefe Officers of the Clergie* are termed *Biſhops* rather then by any other name. This we read to have beene the conſtant practice of the firſt Century, in which (as it is likely) the Executors and Feoffees in truſt of our Lord, beſt underſtood the meaning of the Teſtatour, and had gifts extraordinary, *ad Eccleſiam & fidem ſtabiliendam*, as to eſtabliſh our faith, ſo Gods Church too, and could beſt fit right terms to perſons and callings.

The fourth point.

But to come cloſe to our ſelves. This *Iſle received Chriſtianity very ſoon, even in the days of* Tiberius, as *Gildas Brito* a grave Authour writeth: who wrote, *Anno* 493. And as another *Gildas* after him confirmeth. This *Gildas* was cald *Albanicus*, and, as ſome will have it, preceded the other. He teſtifies, that after the diſperſing of the Diſciples, by reaſon of the perſecution, *Philip* ſent out of *France*, Joſeph *of Arimathea*, and divers others, who preached the Goſpel in this Kingdome. Their Doctrine (as *Malmeſbury* hath it) was afterward confirmed by other Preachers and Doctours here. This is alſo witneſſed both by *Origen* and *Theodoret*; not to ſpeake of thoſe, who ſome of them affirme that *Paul*, ſome that *James*, ſome that *Peter* were in this Iſland, and viſited the Church here eſtabliſhed, as *Baronius* a

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Romish Writer, and of speciall note in that Church, hath it. Tis further said, that *Insula glacialis* (which we now call *Glastenbury*) was granted them by *Arviragus* King of the *Britains*. This is witnessed unto by divers memorable Records alleaged by the studious and learned Searchers into the British and Saxon Antiquities.

As for that report of *Lucius* and *Eleutherius* mentioned by *Beda* and *Marianus Scotus*, and so often alleaged by divers others, I must either thinke that *Rome* had changed her customes, and many of her Tenents, or question the Truth of the relation. My Reason for this is: because, when in the yeer 601. *Austin the Monk* first required obedience to the *Roman* Church in three things, viz. 1. *in Paschate celebrando*, 2. *in Baptismo ministrando*, 3. *in prædicando Anglis Saxonibus*, In celebrating Easter, in administring Baptisme, in preaching to the English, His motion was refused, and *Austin* utterly disliked. *Quia* (to use the words of another) Augustini *fastum spernebant*, they disliked *Austins* pride. And well they might, for he was haughty and harsh, and did contrary to his directions from *Gregory* Bishop of *Rome*, who sent him hither. For he incensed *Edelfred* so against the poore Christians of *Bangor*, that he put twelve hundred of them to the sword. Of this the Reason is given: *Quia noluere obsequium* Augustino *præbere*, because they would not submit to *Austins* will. For this was indeed the quarrell, as our Writers say. This their refusall to yield to Austin *the Monke*, I produce as a proofe, that the Christians, which hee found here, held in many things

things with the *Eastern Churches*, as having their doctrine from *Ierusalem* and *Sion*, whence *the Gospel was to be sent*, Esay 2.3. Mic.4.2. *to the Nations*. And whence as *Salvation went*, Psal.14.7. So likewise the Doctrine of salvation: for Christ, who gave the Apostles Commission to *go to all Nations, and preach to them the Gospel*, did bid them *stay at* Jerusalem, *till the Holy Ghost furnished them with guifts for the worke commanded*. This further appeares by that resolute answere, which the *Abbot of Bangor* gave to *Austin* the Monk, *Anno* 601. *viz.* That he and his acknowledged no Superioritie in the *Bishop of Rome* over them, nor any Superiour but their own *Archbishop Caer-leonis*, or (as some have it) *Senovensis*, *qui sub Deo solus positus fuit super illos ad supervidendum, & ad faciendum illos servare viam spiritualem*, Who alone under God was made an Over-seer or Bishop to them, that hee might make them observe the spirituall way. Seeing this stout Champion thus answered, it is probable that they were of the Primitive institution. And this I the rather give credit unto, because if the Bishop of *Rome* had then held the present Tenet of that Church: *That their Citie is the spirituall Metropolis, and that their* Bishop *is* Caput Ecclesiæ, *our Predecessours would have acknowledged the Pope and his See, as they had been taught*. But *Baronius* saith, that our British Bishops are as ancient as those of *Rome*. And tis probable they were so.

For this we have good proof; that at a Council at *Arles* held *Anno Dom.*314. wee had three Bishops, viz. 1. Eborius *de Civitate* Eboraci *Episcopus*, 2. *Restitutus de civitate* Londini *Episcopus*, 3. Aldelfius *de civitate* Coloniæ Londinensium, *& exinde Sacer-*

dos Presbyter, Arminius *Diaconus*, *Eborius* Bishop of *Yorke*, *Restitutus* Bishop of *London*, *Adelfius* Bishop of *Colchester*, and after them *Sacerdos* a Presbyter, *Arminius* a Deacon. These subscribed in this Synod. Here therefore I observe, that *Anno* 314. wee had *Bishops*, *Presbyters*, and *Deacons*: the very Governours now in question. And Romish they were not, as I conceive: because they then acknowledged not a Subordination to *Rome*: and because *Vrban* the second called learned *Anselme*, *Patriarcha Britaniæ*, the Patriarch of *Britaine*.

Therefore, me thinks, it should not now be questioned, whether Episcopacy be a Romish Relicke, but rather, that it should be confirmed as an *Evangelicall Ordinance, and as ancient, as the first institution of Churches, and as a calling appointed by the Apostles.* What more have we for *Baptisme of Infants*? What more for our *Sunday*, or *the Lords day*, but convincing deductions from the Scriptures, or the practice of the Apostles, and the observation of the same in the Churches of God successively to this very day? yet wee hold both these to be sacred Ordinances and of divine institution: though they both be questioned by some learned men of the reformed Churches, as Episcopacie is among some of ours. The case is alike, and as cleere, if not much more, for Episcopacie: that it had a divine institution.

If what is formerly said, satisfie not, I will only use this argument more, to prove that Episcopacie is *Iure Divino*. If the charge given 1 *Tim.6.* 14. be *to* Timothy *personally, and be perpetuall*, then it is to one person, namely to *Timothy*, and to the successors

sors in his place: For *Timothy* was mortall, so that the perpetuitie of the charge must reach to all his successors, till the appearing of the *Lord Christ Iesus*. But the charge is personall to *Timothy*, and perpetuall even to the appearing of our *Lord Iesus Christ*. Therefore it is to one person, *viz.* to *Timothy* and to his successors for ever.

If it be here objected, that the charge there was given to *Timothy*, as elswhere *the Keyes to* PETER, and according to that, which is said, *Quod dixit* Petro, *dixit cæteris Apostolis*, What was spoken to *Peter*, was spoken to the other Apostles also: I Answer, It is so. For what was said to *Timothy*, was said *cæterisque Episcopis & successoribus eorum*, both to other Bishops, and their successors: as Christs giving *the keys to* Peter were to him and the *other Apostles*: But not to all the Disciples, Deacons and widdowes. *Object.* *Answ.*

To summe up all in a word; since it appeares that *Episcopacie, Presbytery and Diaconatus* are according to the practice of the Apostles *analogicall* and *agreeable* to the constitution of the Jewish Church appointed by God, and established by *Moses*; pointed at, and in some kinde deciphered in the New Testament; and strongly insinuated by the successors of the Apostles, to have beene received and practised by them, as commended to them from divine authority: since these three orders in our Church are *derived so high, have continued so long*, even from the primitive times to this day: we may well conclude, that as Presbyters and Deacons, so Bishops are *Iure divino*: especially seeing Episcopacie is so generally confirmed, and hath beene so

constantly continued by the *Apoſtles, Apoſtolick men, Councills, Fathers, and Doctors.*

And much the rather am I induced thus, as I have ſaid, to judge of Epiſcopacie: becauſe the contrary part have not the like proofes, warrant, and approbation for their Presbytery; and can bring no ſufficient and convincing authority for a quarterly or yeerely Preſident, joynt Presbyters and Lay Elders uſurping paſtorall and Epiſcopall juriſdiction. And here in confidence of my cauſe I adde, that if they have any lawfull generall Councill, or any Synod (except their own) which eſtabliſhed a Church Government by ſuch a Preſident, Presbyters, and Lay-elders, as above, I will yeeld the cauſe.

Now it concerns us very much to be well adviſed and truly to judge of theſe matters; becauſe it appeares in that dangerous and ſeditious *Pamphlet* concerning the *late Proteſtation*, that the Author therof, and ſuch as he is, care not what government be eſtabliſhed, ſo that *Popery* (which we wiſh more rightly then they) be aboliſhed, *Epiſcopacie and the preſent government* (which change how inconvenient it may be, they know not) be altered, and that they may have *liberty and toleration* (which what ſtate wil permit) to profeſſe what manner of Religion they make choiſe of.

So may we have as many religions, as there be at *Amſterdam*, and unpeople all our plantations by calling many phantaſticall ſchiſmaticks home, who under colour of diſlike of the Church Government here, have fallen out with our Religion, and framed to themſelves divers opinions, if not Religions, contrary

trary to ours, not only in forme, but in reality.

Seeing there is but *one Lord, one faith, one baptisme, one God and father of all, let us indevour to keepe the unity of the Spirit in the bond of peace: that there may be one body and one spirit, even as we are called in one hope of our calling*, Eph. 4. Let us stick fast to that *one truth*, which wee are taught, and be stedfast in *one faith*: and agree joyntly *with one accord*, like children of *one Father* and *Mother*. Let us not lose the honour of our Church Government, but reforme the personall errours. And since reformation signifies nothing else, but the reducing and setting matters into the forme in which they were most perfect: let us constantly hold our selves to the forme kept and practised in the Primitive times, and in the first & second Centuries. In which we shal find the *Order Episcopall, Presbyteriall, and Diaconall* observed, and ever since confirmed by *Nationall Synods* and *Councils* of our own, neere 1400 yeeres agoe, or at least 1000, and practised by many Successions before and since. What then remayneth, but that wee establish the present Government of our Church, which is so agreeable to the ancient Constitution?

As for that which is alleaged by Saint *Jerome*, in his Dialogue against the *Luciferians*, concerning those things which were rather *in honorem sacerdotii, quam legis necessitate, gratia Principum & Conciliorum authoritate data & collata*, for the honour of the Ministerie, then the necessity of any Law, given and bestowed by the bounty of Princes, and authoritie of Councils; I say for these things, I take them not to be *Iure divino*, though *Deo data*: I know that God is to be honoured with our substance, and that it is as lawfull since Christs time to vow or

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give to him, according as he blesseth our labours and meanes, as it was for *David*, *Solomon*, and their worthies; and how offensive it may be to him to alter what is given or vowed, as it was of old to change and give a bad lamb for a good, I leave to the grave consideration of others. Only I here wish that we may *save the honour of our deare and aged Mother*, and punish her sons, if any have dishonoured her by Pride, Tyranny, or Covetousnesse: and that the *Church and Common-wealth* may hold such correspondencie, as they did in the daies of *David and Solomon*: and that as Kings were *Nursing Fathers, and Queenes Nursing Mothers* to the Church in her infancie; so in her age shee may find Kings to support her, if weake: and if any of her children be like those of *Elies*, their fathers may correct them so, that their Mother be not dishonoured nor ruined.

To say no more, I conclude with that of Saint *Augustine*, *Siquid tota Ecclesia hodie per orbem frequentat, hoc quin ita sit faciendum, disputare insolentissimæ est insaniæ*, If any thing at this day be of frequent use in the whole Church, to question and dispute whether it ought so to be is a most insolent madnesse. *Epist.* 118. And that it is Aerianisme to say, that *Presbyters* (in the common acception) are equall to *Bishops*, such namely as were successors of the Apostles, and such as Saint *Augustine* himselfe was. This *Epiphanius* reckons among the ancient Heresies, and time hath not bettered it: and whether it resembles and comes neere to the Antilogie of *Korah*, or not, my self not being rigid, or prone to censure, I leave to be determined by others. *FINIS.*

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